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ORDINATION AND INSTALLATION SERVICES

OF

REV. RICHARD D. HARLAN,

AS PASTOR OF THE

FIRST PRESBYTERIAN CHURCH,

NEW YORK.







Mr Robert Lenox Kennedy,  
with sincere regards  
S. C. Brush.

Harlan  
Reception

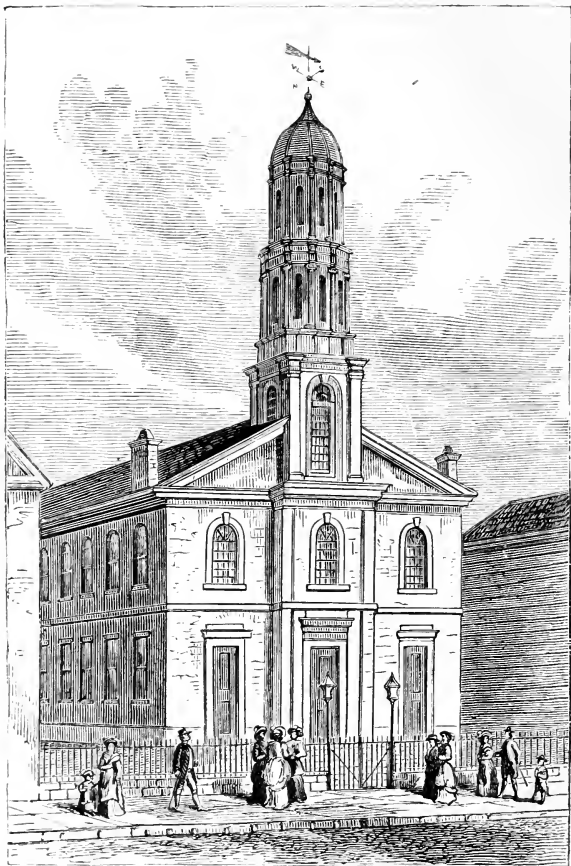
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**ORDINATION AND INSTALLATION  
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FIRST PRESBYTERIAN CHURCH, WALL STREET.

(Erected 1810.)

ORGANIZED 1717.

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Ordination and Installation Services  
OF  
REV. RICHARD D. HARLAN,

AS PASTOR OF

*The First Presbyterian Church,*

NEW YORK CITY,

THURSDAY EVENING, APRIL 1, 1886.

NEW YORK:

ANSON D. F. RANDOLPH AND COMPANY,

38 WEST TWENTY-THIRD STREET.

1886.

ALAN

Return, we beseech Thee, O God of hosts :  
look down from heaven, and behold, and visit this  
vine ; and the vineyard which Thy right hand hath  
planted, and the branch that Thou madest strong  
for Thyself.

PSALMS lxxx. 14, 15.



**ORDER OF SERVICE.**

# FIRST PRESBYTERIAN CHURCH

NEW YORK CITY.

## Ordination and Installation

OF

REV. RICHARD D. HARLAN,

*AS PASTOR.*

THURSDAY EVENING, APRIL 1, AT EIGHT O'CLOCK.

I. Invocation . . . . . REV. JAMES CHAMBERS,  
*Acting as Moderator of Presbytery of New York.*

### II. Hymn No. 1416.

- 1 HOLY, holy, holy, Lord God Almighty !  
Early in the morning our song shall rise to Thee ;  
Holy, holy, holy, Merciful and Mighty !  
God in Three Persons, blessed Trinity !
- 2 Holy, holy, holy ! all the saints adore Thee,  
Casting down their golden crowns around the glassy sea ;  
Cherubim and seraphim falling down before Thee,  
Which wert, and art, and evermore shalt be.
- 3 Holy, holy, holy ! though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see,  
Only Thou art holy, there is none beside Thee,  
Perfect in power, in love, and purity.
- 4 Holy, holy, holy, Lord God Almighty !  
All Thy works shall praise Thy Name, in earth, and sky, and sea ;  
Holy, holy, holy, Lord God Almighty !  
God in Three Persons, blessed Trinity !

III. Reading of the Scriptures . . REV. R. R. BOOTH, D.D.

IV. Prayer . . . . . REV. J. M. WORRALL, D.D.

### V. Hymn No. 1115.

- |   |  |
|---|--|
| <ol style="list-style-type: none"><li>1 JESUS shall reign where'er the sun<br/>Does his successive journeys run ;<br/>His kingdom stretch from shore to shore,<br/>Till moons shall wax and wane no more.</li><li>2 To Him shall endless prayer be made,<br/>And praises throng to crown His head ;<br/>His Name, like sweet perfume, shall rise<br/>With every morning sacrifice.</li><li>3 People and realms of every tongue<br/>Dwell on His love with sweetest song ;</li></ol> | <ol style="list-style-type: none"><li>And infant voices shall proclaim<br/>Their early blessings on His Name.</li><li>4 Blessings abound where'er He reigns ;<br/>The prisoner leaps to loose his chains ;<br/>The weary find eternal rest,<br/>And all the sons of want are blest.</li><li>5 Let every creature rise and bring<br/>Peculiar honors to our King ;<br/>Angels descend with songs again,<br/>And earth repeat the loud Amen.</li></ol> |
|---|--|

VI. Sermon . . . . . REV. FRANCIS L. PATTON, D.D.

VII. Ordination . . . . . BY THE PRESBYTERY OF NEW YORK.

VIII. Hymn No. 831.

- |   |   |
|---|---|
| 1 GLORIOUS things of thee are spoken,<br>Zion, city of our God !<br>He whose word cannot be broken,<br>Formed thee for His own abode ;<br>On the Rock of Ages founded,<br>What can shake thy sure repose ?<br>With salvation's wall surrounded,<br>Thou mayest smile at all thy foes. | 2 See, the streams of living waters,<br>Springing from eternal love,<br>Well supply thy sons and daughters,<br>And all fear of want remove.<br>Who can faint while such a river<br>Ever flows their thirst t' assuage ?<br>Grace which, like the Lord, the Giver,<br>Never fails from age to age. |
| 3 Round each habitation hovering,<br>See the cloud and fire appear,<br>For a glory and a covering,<br>Showing that the Lord is near ;<br>Thus deriving from their banner<br>Light by night, and shade by day,<br>Safe they feed upon the manna<br>Which He gives them when they pray. |   |

IX. Charge to Pastor . . . . . REV. W. M. PAXTON, D.D.

X. Charge to People . . . . . REV. JNO. R. PAXTON, D.D.

XI. Prayer . . . . . REV. GEO. ALEXANDER, D.D.

XII. Hymn No. 835.

- |   |  |
|---|--|
| 1 I LOVE Thy kingdom, Lord,<br>The house of Thine abode,<br>The church our blest Redeemer saved<br>With His own precious blood.         | 4 Beyond my highest joy<br>I prize her heavenly ways,<br>Her sweet communion, solemn vows,<br>Her hymns of love and praise.          |
| 2 I love Thy church, O God ;<br>Her walls before Thee stand,<br>Dear as the apple of Thine eye,<br>And graven on Thy hand.              | 5 Jesus, Thou Friend divine,<br>Our Saviour and our King,<br>Thy hand from every snare and foe<br>Shall great deliverance bring.     |
| 3 For her my tears shall fall,<br>For her my prayers ascend ;<br>To her my cares and toils be given,<br>Till toils and cares shall end. | 6 Sure as Thy truth shall last,<br>To Zion shall be given<br>The brightest glories earth can yield,<br>And brighter bliss of heaven. |

XIII. Benediction . . . . . BY THE PASTOR.









Yours faithfully  
Rich. D. Harlan

# ORDINATION AND INSTALLATION SERVICES.



## INVOCATION.

BY THE REV. JAMES CHAMBERS.

O THOU who art King of Kings and Lord of Lords, Thou who art the great Head of the Church, God over all, blessed for evermore, we draw nigh to Thee at this time, and we ask Thee for Jesus' sake, that Thou wilt manifest Thyself unto us and bless us abundantly as we have come together in Thy House to worship Thee. O Lord, we pray Thee that Thy Spirit may be in our hearts, guiding and directing us in all that we do and in all that we say; may He be with us in these solemn exercises; and may we have a due appreciation of their importance; and do Thou grant, O our Father, that in all things we may acknowledge Thee, that Thou mayest direct our steps. We ask it for Jesus' sake. Amen.

HYMN No. 1416.

## READING OF THE SCRIPTURES.

Ephesians iv. 1-16; Hebrews iv. 12-16.

BY THE REV. R. R. BOOTH, D.D.

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## PRAYER.

BY THE REV. J. M. WORRALL, D.D.

**A**LMIGHTY GOD, our Heavenly Father, through Jesus Christ our Lord we are permitted to come, and now waiting upon Thee, we bow to render Thee thanksgiving and praise, honor and worship, our ever blessed God. O God, we thank Thee for the gift of Thy Son, who came into our world, and who suffered and died, was buried and rose again and ascended on high; and Whose ascension was for the sending forth of blessings upon His people and His Church. We thank Thee for the gift of the Holy Ghost, by Whose gracious and precious influence the Church of God is enlightened, men are led into the knowledge of the Truth, and the power of the Word of God is made efficacious in gathering all those that shall

constitute the Church of God, and in the consummation of the redemption of those that are to be saved. O God, we thank Thee for that special gift of the risen Saviour, the Ministry of His Word, and for all those gifts that go to constitute the means and agencies by which the glorious Truth shall be preached, and the Word of God proclaimed, and the gathering of the nations into the bosom of the Church of God be accomplished. We thank Thee, our Father, and recognize Thy infinite wisdom and grace in that our Lord Jesus Christ constituted for us the Church, established at the very beginning for the comfort and guidance of men to whom Thou didst make promise of salvation; for the Church, in all its history revealing the divine providence; for the Church, the conservator of the Word of God, and the teacher of the world; for the Church, by which Thou art making manifest to principalities and powers in heavenly places and to all created intelligences the glory of God in the salvation of men through Jesus Christ our Lord. Our Father, we thank Thee especially for the gift of the Ministry; for the living teachers who preach the word of truth and tell to all the story of salvation; for the Ministry endowed by the Spirit of God for

so great a mission, called by the divine providence and grace to the work, and set apart by the authorities of Thy house to do this work; and entering upon it with special promise of the aid of the Spirit of Grace in the building up of the Church, by whose power they are to be sustained in the great work of gathering the children of God and enfolding them within the shepherding care of the blessed Lord. We thank Thee for this provision of grace, so well calculated to train Thy people in religious living, and to make strong the Church of God for the great work to which it is called. Here, to-night, our Father, Thy Church is gathered, recognizing the infinite mercy and love of God in the glorious work of salvation through Jesus Christ, and seeking the power of the Spirit of all grace to enlighten and instruct, to set apart one of Thy servants for the special business of preaching the glorious Gospel of the blessed God, and to serve as a shepherd over this part of the flock purchased by the blood of Jesus Christ. We pray Thee, first of all, that our own hearts may be filled with a deep sense of the importance, of the sublimity, of the vast reach, and of the wonderful influence of this glorious work about which we are engaged. O God, fill

us with reverence, with deep gratitude, with intelligent understanding, and direct our every thought and act, that we may perform the service committed to this Presbytery, and in the midst of this Church of God, according to the divine direction, and with divine approval. We ask that Thy Spirit may rest upon us as ministers, as a Church and as a Presbytery; and upon him who is called to minister in Thy name as a shepherd of this fold; and that all his service, under the guidance of Thy divine providence and grace, may be made influential and efficacious for the salvation of souls and for the glory of God. Direct Thy servant who shall preach to us the Word at this time. Give him grace, strength, and guidance to proclaim it clearly, and with power; and may Thy Spirit carry it to every heart. Bless each of those called to take part in this solemn service; in addressing words of instruction to minister or people; or in engaging in any part of the services which constitute the solemnities of this hour. Guide and direct, accept and bless, and we will ascribe all honor and glory to God the Father, Son and Holy Spirit, our one, eternal, and glorious God, evermore. Amen.

## SERMON.

BY THE REV. FRANCIS L. PATTON, D.D.

“And as ye go, preach.” — MATT. x. 7.

WE are here to-night under very interesting circumstances. A beloved brother is to be solemnly ordained to the gospel ministry, and inducted into the pastoral charge of an old and historic church. The thoughts naturally suggested by the formation of this relationship will be expressed more fittingly by those who follow. It may not, however, be inappropriate to the occasion if we say a few words suggested by the passage that has been chosen for our text.

The ministry is charged with a great many duties; and it is with no desire on our part to disparage any which may not be mentioned that we propose to lay special emphasis upon those suggested by the text.

The minister is a pastor. He is to preach publicly, but he is to preach also from house to house. With his brethren of the Session he is



appointed to the exercise of spiritual jurisdiction over a single congregation, and with his brethren in the Presbytery he must take Episcopal oversight of the churches constituting the Presbytery. It has become so common for the Christian minister to be regarded as the most appropriate custodian of great public interests, that very often not a little of his time is occupied in the performance of corporate duties that take hold of great philanthropic and religious motives. But however important these and similar duties may be, we lay special emphasis upon the one suggested by the text. Pastor he must be; bishop he must be; but above all things he must be a preacher. We lay special emphasis upon preaching, for several reasons.

The first is found in the conception we have of the ministry itself. If we held the expedient view as to the origin of the ministry, it would not be necessary to lay marked emphasis upon the duties of the pulpit. Some say that the Christian ministry results from the operation of the well-known law of the division of labor. Just as in other professions time has proved it to be far better that these professions should be separate, and that men should be devoted to the special charge of the functions appropriate to

each. Time was when everybody with ordinary insight and a little experience supposed that he could administer medicine. A change has come, however, the result of which is that the physician is introduced into a profession that calls for the widest and the severest forms of intellectual culture. There was a time when men supposed that everybody ought to know something about the law. But time has changed all that; and hence, alongside of schools of medicine and the medical profession, we find schools of jurisprudence and the legal profession. And so it may be that the ministry has emerged in obedience to the same law of the division of labor, and upon the principle that any society, if it is to live and successfully perform its functions, must be appropriately officered. It would be easy, under these circumstances, to bring forward the executive duties of the Christian minister, and leave his preaching function in the background. But we hold no such view.

Again, it would be possible for us to entertain a different opinion regarding the pulpit if we held the high-church view respecting the origin of the Christian ministry; for we know something about that view. According to it we have, "first, apostles." They ordained presbyters.

Apostles were succeeded by men who also ordained presbyters. Out of deference to the original twelve, successors of the apostles are called bishops. A minister is a man ordained by a bishop. A bishop is a successor of the apostles. The unit of the church is the bishop. Where there is a bishop there is a church. Unite all Presbyterian, Methodist, Baptist, and Congregational churches in one denomination; you have no church, but a sect, for you have no bishop. Split the Episcopal Church into as many organizations as there are dioceses, and let each community crystallize around a bishop, and you have not sects, but churches. Anglicans may not admit this, but they cannot well refute it. It is the logic of Anglican separation from Rome; it is the logic of apostolic succession. Now it may be that there is no necessary or logical connection between apostolic succession and sacerdotalism; but it is certainly true that where we find the one doctrine we are very apt, at least, to find the other.

If now we held the sacerdotal theory of the ministry, — if we held, for example, that the minister, because of his ordination, and because of the fact that tactual relationship between him and a successor of the apostles is established

in his ordination, exercises some peculiar prerogative and discharges some specific function, and in some official way holds the keys of the kingdom of heaven, — then we can easily see that his official functions in this respect as an executive, and especially as the administrator of the sacraments of the church, might be so important that his office as a preacher might be relatively disregarded. But we entertain no such theory with respect to the Christian ministry. We put our theory of the Christian ministry upon distinctly different grounds; upon grounds that come to us specifically from the Word of God. Our idea of the ambassador of Christ is different from that entertained by High Churchmen; and accordingly our churches have been constructed differently. The genius of our worship proceeds according to a very different conception. The Jew had his Shekinah, which he enshrined in a temple; and the worship was associated with an appropriate temple service, symbolic in all its details. The Roman Catholic has no Shekinah, but he has what comes next to it, and is closely copied after it, — he has the sacrifice of the Mass; he has the visible presence of our Lord Jesus Christ. Under these circumstances, and for this reason, he has associated

with the church an elaborate and symbolical ritual. We have no Mass; we have no Shekinah; we have no altars. The pulpit is the leading feature of our churches; and our church architecture conforms to the genius of Protestantism. Protestantism finds its central theme in the doctrine of justification by faith; and justification by faith is a doctrine that gives paramount importance to the pulpit.

Now, I say that preaching becomes important, in our view of the case, because of the belief we entertain with respect to what the ministry is; and in supporting this view we think we have the most literal corroboration of the Word of God itself.

This is the second reason why we lay marked emphasis upon preaching. It is because the Bible gives it the first place that we are willing to give it no second place. It was the specific command of the Lord Jesus himself, when He commissioned the disciples that they should go and preach, saying, "The kingdom of heaven is at hand." Paul said, "Christ sent me not to baptize, but to preach the gospel." It was the specific glory of his ministry that unto him that was less than the least of all saints was this grace given, that he should preach

among the Gentiles the unsearchable riches of Christ.

If further argument be needed, it may be said that preaching is given this primary place in the work of the ministry by the very terms and condition of salvation itself. What do we mean by salvation? We mean certainly two things; and when we fully understand what these two things mean, we understand the whole problem of the gospel. What is the gospel, but simply the means whereby the legal liabilities of the sinner may be removed, and the barriers to the outflow of God's love taken away. What is salvation, after that, but simply a constant and progressive ethical change in character, by which a man becomes more and more a child of God, and more and more like the Lord Jesus Christ. He becomes perfected in holiness and in the fear of God; adding to his faith, virtue, and to virtue all the graces that adorn Christian living; until at last, thanks to divine grace, and thanks to the forces that have been working in him and upon him, he rises to the full measure and stature of the perfect man in Christ Jesus. That is salvation. But how does salvation come? God might have made salvation a matter of heredity; but He did not. He might have saved men by

sacraments, or, indeed, by magic; but He did not. If the high sacramentarian theory were true; if the minister held in his hand the keys of the kingdom of heaven, so that by sprinkling baptismal water in the name of the Father, Son, and Holy Ghost he could open heaven to the child; if the simple performance of the priestly function of giving the bread and wine — typical of the body and blood of Christ — to penitent believers would insure their salvation, — then we can easily see that the minister's duties might be simplified, and that the preaching of the gospel would become a matter of relatively minor importance. But God has promised us salvation under different conditions. He appeals to us as men. The very fact that He has made salvation a thing dependent upon the exercise of our faith implies that we should be addressed in a way that shall lead us to be receptive of the truth, and hospitable to it. So we read that "faith comes by hearing;" and the question is asked, "How can they believe on Him of whom they have not heard? and how can they hear without a preacher?" Now we do not overlook the mystical element which enters into all true Christian effort. We believe in the Holy Ghost; we believe in the sovereign power of the third

person of the blessed and adorable Trinity to work regeneration; we believe in the concurrent agency of the Holy Ghost in every stage of sanctification. We are not looking at this matter just now from the divine side of things: we are looking at it rather from the human side; and looking at it from this side, we say God has addressed us as rational beings. He asks us simply to receive the gospel on its merits. He asks us to believe it because it deserves to be believed. He asks us to hear what it has to say, to see the cogency of the reasons which go to establish its claims, and to accept it as the very truth of God. The terms of salvation are such that it would be absurd and impossible for us to think of giving the pulpit any second place. Paul constantly recognized this rational aspect of the gospel. He always addressed men along the line of the motives that ordinarily operate upon them. "Knowing the terror of the Lord," he said, "we persuade men."

Men are asking whether we have not had too much preaching; whether, indeed, preaching has not had its day. They are beginning to ask whether the people, in order to be reached at all, must not be reached through some other agency than that of preaching. I can well un-



derstand the need of making special effort to reach men. Of course you cannot preach if you do not have listeners. You cannot make preaching effective if you do not have hearers. Whatever may be said with respect to some of the devices that men resort to, to attract and secure audiences, we appreciate the motives that lead to them. If the people will only come together, let us not criticise too severely the means of bringing them together. But when they come asking for bread, do not give them a stone. When they come expecting a sermon, do not give them a song or a concert.

It is pretty clear, I think, that the pulpit must continue to occupy a very important place in the church. What, then, is to be the message of the pulpit? You put the minister into the pulpit; you clothe him with great responsibilities; you invest him with great dignity; you require of him hard work; you exact of him enormous labor — more than you think — when you tell him that twice fifty-two times in a year, whether it rain or shine, whether the congregation be large or small, he must preach. What shall he preach? “Preach the Word.” That is one answer. “Preach Christ.” That is another answer. We are perfectly willing to be

guided by those two rubrics, — “preach Christ” and “preach the Word.” But it does not often occur to those who would wish to draw the line of restriction respecting pulpit themes that these two rules help to interpret each other; for if we preach the Word, and if we have a warrant to go through all that Word, and to discuss the topics dealt with there, there may be a great deal of legitimate preaching which is not specifically about Christ. And, therefore, because we do not believe that there is any incongruity between the two statements, and because we are perfectly willing that the minister’s function should be defined by each of these directions, we think it is his duty to preach Christ, and that it is also his duty to preach the Word.

In order that we may see what we mean when we say “preach Christ” and “preach the Word,” let us see what we do not mean. Let us, in the first place, remember that this injunction is not to be understood as indicating any limitation with respect to the minister’s theme, though it undoubtedly indicates a limitation respecting his treatment of the theme. He is to preach Jesus Christ. Let us consider for a moment what preaching Jesus Christ means.

It means that we shall do all we can to bring men into such relationship with the gospel that they will give their full and hearty consent to the truth as it is in Jesus. Therefore I take it that, among other things, we should do all in our power to remove every barrier that stands in the way of the acceptance of Jesus Christ on the part of those to whom we preach. A great many barriers may stand in their way. I tell a man to believe in Jesus; but he may be so related to a great many objects of thought and to a great many questions of interest, that, until he be put right with respect to these questions and interests, it may be impossible for him to give an unhesitating assent to divine truth. Preaching Christ may therefore require us to stand related, in a very close and in a very practical way, to fundamental questions of philosophy. It is quite possible for a man to entertain a philosophical belief that not only stands in the way of his acceptance of Christ, but also makes it logically certain that he will reject Christ. And if it is impossible for him to believe in Christ and hold his philosophy at the same time, he must be brought to that point where he will give up his philosophy. The question is whether the Christian minister has

not some responsibility in this connection. I think he has; and I believe, moreover, that, without ostentation, without pretending to be a specialist, without claiming to speak with the authority of one who has devoted his whole life to the subject, it is still possible for him to address men along the line of these speculative difficulties, this philosophical unrest, these scepticisms of various kinds, so as to pave the way for their acceptance of Christ. Some are prevented from accepting Christ by historical difficulties. Christ is revealed to us in a series of literary documents, the historical value of which is called in question at the present time. If, now, there is anybody who has a right to deal with this issue; anybody who has a right to vindicate the veracity of the four Gospels; anybody whose function it is to dissipate the clouds of ignorance that overspread the sky of a great many people's faith; anybody whose specific function it is to vindicate the historical character of Christianity and the supreme divinity of Christ, — it is the minister who is specially called and set apart to this work, and whose labor and learning are supposed to be devoted, among other things, to the achievement of this end.

Here, then, is another field in which it is quite possible that the minister may be called upon to labor; and laboring in this field he may still be preaching Christ. Christ sustains relations, moreover, to a great dogmatic system of theology. The doctrines that enter into our faith are such that if you hold one, you must hold another; and if you deny some, you will probably deny others. It is so singular, so strange, that there is such an absolute lack of consequential reasoning on the part of men who tell us in one breath that we must preach Christ, and in the next tell us that we have too much dogma. What is it to preach Christ, what is it to believe in Christ, but to give the fullest and heartiest assent to the greatest of all dogmas? How can I preach Christ effectively if I know nothing of His relationship to God the Father, nothing about the moral crisis that brought Him into the world, and nothing of God's great purpose in the plan of salvation? To believe in Christ is, of necessity, to know something about the whole circle of dogmatic truth; and to preach Christ, therefore, is to a very great extent to preach dogmas. There are many men at the present time who tell us to preach Christ; but if we speak about the divinity of Christ,

or about the second coming of Christ, they say that they want to hear of what Christ said, not of what Christ did. They say, 'Tell us more about the Sermon on the Mount.' No concession should be made to this demand for morals without dogma; though we are far from saying that morality has no proper place in the pulpit. What is implied, however, in preaching morality? When you preach about what Christ said, when you follow the Lord Jesus into the great rubrics where He lays down the rule for human conduct, what are you doing? You are dealing with the science of ethics, you are laying open the fundamental questions with respect to moral obligation; and not only so, but you are discussing the much-mooted questions with respect to what is right and what is wrong in the practical details of daily life. To preach Christ may make it necessary for a man to deal with both the theoretical and the practical side of moral philosophy. To preach Christ to men, it may be necessary to know men in the relations of daily life, so as to be able to lead them to a real discernment of right and wrong and to a conscientious exercise of will with reference to the practical questions of every-day experience.

Again, it is not meant, when we are told to preach Christ, that we shall limit ourselves simply to declaration. Men sometimes say this; and while there is a sense in which it is true, there is another sense in which it is by no means true. They say, 'Tell men to believe in Jesus Christ; tell them that Christ is divine; tell them that we are justified by faith; let your work begin and end in declaration.' But that is not following the apostolic example; — that is not to be the limit of our preaching. Paul said, regarding his preaching, "I persuade men, and am made manifest in their consciences." And that is what we are to do under similar circumstances. When, having enunciated the truth, we find ourselves confronted with scepticism, are we only to say things? can we not show things? Can we not demonstrate to men their error? May we not enforce what we say by showing men that there can be no doubt about it? May we not still further say that this has been the testimony of all ages; this is what good men all over the world believe? May we not say that it is in harmony with our deepest and truest instincts? May we not say it is in accordance with the conscience of mankind? May we not say it is in accordance with the

analogies of the physical world? Oh, but when we say that, we go far beyond the area of declaration; we are attempting to justify the ways of God to man, to make men see what is the length, and breadth, and height, and depth, and to know the love of Christ that passeth knowledge.

But the injunction to preach Christ does not limit me to the statement of apostolic reasons for the necessity of believing on Him. Suppose I tell a man that the Bible affirms the divinity of Christ, and that he ought therefore to worship Him; and the man replies, 'I grant, if your premises are true, your conclusion is right; but I dispute your premises. My trouble is that I do not believe the Bible to be inspired, and do not therefore accept it as the best, or the exclusive, authority.' Then I ask, whether in the discharge of my functions as a Christian minister it is not both my prerogative and my bounden duty, not only to say that this is what the Scripture teaches, but to show, moreover, that the Scriptures are true? They tell us sometimes that there is no room for apologetics in the pulpit. They tell me that I must take certain facts for granted, and that I have no right to debate the question. I repudiate the idea of



putting my faith upon the back of the elephant called the Church, and the Church on the back of the tortoise called the Bible, and then refusing to answer the inquirer who wishes to know what supports the tortoise. I reject this Oriental cosmogony, and am unwilling that it shall find shelter in the Church under the plea of reverence for the Bible. The Christian religion, if it be worth anything, will bear the light of day. It asks for scrutiny. It simply wants a patient hearing, a fair trial, and an impartial jury. We believe in a religion that stands upon testimony that may be judged according to the canons of certitude employed in other matters.

Now, if to preach Christ does not mean any of these things, I ask, What does it mean? It means that the message of the pulpit is to be found in the Bible. The gospel is not man's speculation; and we have no right to present speculation for truth. It is not man's wisdom; and we have no right to substitute that for the Word of God. We are to declare the truth, and ask men to believe it, because it comes in the name and with the authority of God. If men do not believe that this is God's Word, then it is our duty to show them that it is; and if there are any barriers in their way, it is our duty to

remove them; if there are any obstacles to the full acceptance of the inspiration of the Scripture, it is our duty to help to overcome them. Whose duty is it, if not ours, to show them that there is good reason for believing in the plenary inspiration of the Word of God?

Acknowledging the Bible as the Word of God, the next thing is to see that the hero of this book is Jesus Christ; that all lines of argument lead to Christ; that the answer to every question is found in Christ; that He is the sum of all wisdom and the solution of all problems. When we see that, we shall not wonder at the Apostle Paul when he said that he preached nothing else but Jesus Christ. Make your circle as large as you please, take in the utmost limits of the universe, if you choose; and whatever be the question you touch, it will lead you back by straight radiating lines to Christ. We can understand then what the apostle means when he tells us that he rejoiced not save in the cross of the Lord Jesus Christ, by whom the world was crucified unto him, and he unto the world.

We have considered simply one side of the preaching function of the Christian minister. We have considered merely the objective side.

I want to say a few words upon the subjective side. The minister is not to preach himself: he is not to preach his philosophy, but God's Word; he is not to preach for his own ends, but for God's glory. Like other good ideas, this has been abused; hence there has been a tendency in some quarters to suppress everything like individuality in the speaker. Accordingly they robe him in a religious dress, require him to conform to a symbolic ritual, suppress his personality, and even train his voice to speak in unnatural accents. If they carry this much further, they will add a Book of Common Sermons to the Book of Common Prayer; and then the minister will simply stand up and echo what other people think. If God meant the personality of men to be suppressed in that way, I do not think He would have embodied so much of it in the doctrine of inspiration. And yet those who are most anxious to trammel the minister by conventionality and the restraints of King Nomos will defend the doctrine of inspiration by showing that it is not incompatible with the free expression on the part of the sacred writers of their individual peculiarities. That is exactly God's plan. In that plan God has typified the way of preaching.

You cannot sever man from his individuality. God wants a man to preach with his own ideas; He wants him to bring his whole manhood with him into the pulpit. He wants the story of the Cross to go into every fibre of his life, to tingle at his finger-tips, to express itself in his eye and in his voice, so that his words will at least produce the impression that he believes what he says and speaks what he knows.

We can, therefore, be very charitable toward those who differ with us; we can have a very appreciative estimate of men who do not preach as we do; we can, moreover, see that it is impossible in the very nature of things for a man to empty himself of the attributes of his personality. Whenever a man reads a text, if he is a full-grown man, if he has outgrown his babyhood and has learned to look at things with his own eyes, he sees in that text what nobody else sees in it; he sees in it what nobody else, under the same circumstances, is likely ever to see in it; because it is not alone the text-in-itself which he sees, but it is the text-in-itself in relation to the man-in-himself. And it is under these circumstances, — when he brings to its consideration all his powers and skill, when he gets his soul full of the meaning which the words suggest to him, —

that the sermon becomes an arrow shot from the tense bow-string of conviction, and hits the mark every time. A sermon is simply the river of a man's life; into it, along the valleys and from the remotest hill-tops, flow the streams of his daily conscious experience, that give it color and character. Subjective the sermon must be; egotistic it ought never to be. That being the case, we see the moral element that is involved in the statement sometimes made to us, when we are told to be ourselves. 'Be yourself,' they tell us. The moral element that enters into it is the fact that we are responsible to a very large extent for the kind of training that we bring to our work. Who is sufficient for these things? How are we adequately to discharge the duty of preaching Christ? It is not that we shall simply be careful about our living, in order that those watchful people who are ever looking out for error and for discrepancy between preaching and practice, may not be gratified; it is not that we are to be careful that there shall be a correspondence between what we say and what we do: but we ought to seek after higher spiritual culture; we ought to aim for higher and larger Christian experience, in order that we may come with a larger personality to the preaching of the

unsearchable riches of Christ. For, after all, the great qualification for effective preaching is in the sphere of personal experience. And when I speak of experience, I mean a very different thing from what some people term experience. I do not mean observation. I do not mean the knowledge of other people's experience. I mean the real, deep, personal experience which a man has of the truth as it is in Jesus Christ. It is when a man has lived long in communion with Jesus, it is when he has brooded long over his own conscious guilt, that he will hold his audience while he tells the old, old story of Jesus and His love. It is when he knows the ins and outs of his own conscious life, when he appreciates the power of Christ's salvation, and the relation of his own soul to that salvation, — it is then, and only then, — that his logic is incisive and his words are hot; then it is that he will arrest and hold attention. It is one thing to know men, and another thing to know Man. We may become acquainted with men by observation; but if the minister wishes to know Man, let him study the contents of his consciousness; let him draw from the deep well of his own experience, — for the water in that bucket is a fair sample of all the rest.

But the question is whether, when you have made your amplest preparation, men will hear.

It is said that the declarations of the gospel are behind the times. We do not believe this allegation; although it may be that some local circumstances may give the coloring of plausibility to the suggestion. It is true that in some places it is very hard to support churches; that congregations seem to be dwindling; that the second service is not well attended; and that in view of this state of things men are asking, — and may well ask, — What shall we do? Some say one thing; some say another. Some say that the first thing to do is to bring the people together. Men cannot preach to people who are not there. And so, at any price, and by any device, — even at the cost of conventionality, custom, and historic association, — they say the people must be induced to come. Another answer is, Let us meet the people half-way; let us recognize the facts; let us not undertake to go contrary to the spirit of the age. If the people want only one service a day, let us have but one service. If they want a praise service in the evening let us have it. If they are tired of old methods of presenting the gospel, let us abandon them.

It is said, again, Let us recognize the fact that society is demanding, and the spirit of the age is asking for less preaching. Another class of men — pessimistic, with no enthusiasm, disheartened and discouraged — say that the most that we can do is to take our warrant as we find it in the New Testament, and preach the whole counsel of God, whether men shall hear or whether they shall forbear; that Paul may preach and Apollos may water, but God must give the increase; that therefore it is our duty to preach, and leave results with God.

This is the way men are looking at these practical questions at the present time. We believe, nevertheless, that men are still willing to listen to the gospel; that there never was a time when the questions in which men are interested — the secular questions in which they are interested — came so close to the Christian questions, or pressed so much upon the very borderland of Christian life; that there never was a time when so many were asking, ‘What shall we do to obtain delivery from our unrest?’ and that there never was a time when the gospel more fully met the exigencies of life, more fully satisfied the legitimate demands of mankind, more fully showed itself equal to the work of



adequately answering all the irrepressible questions of human life. At the same time we must remember that the gospel, in the very nature of things, must needs be urged upon men, and that there are elements about it that men do not like. But let us also remember, that though men may not like them (for the carnal mind is at enmity against God), it is these very elements that attract their notice and hold their attention.

It may seem paradoxical, it may seem like a contradiction, but at the same time it is undeniably true, that the very dogmatic statements that men oppose — these verities of the eternal world, of divine grace, and of a state of retribution — are the very things they hold to. And so, if you would keep your people, if you would hold your congregations by an effort to make your preaching popular, do not seek to fill your church by giving up God and preaching morality. It is not morality that has revolutionized society and reformed manners: it is dogma; it is the doctrine of a divine Christ and atoning blood.

Let us maintain this faith as we seek to preach the Word of God, and bear the responsibilities that rest upon us. For if it be true that the

influence of preaching is declining, and that congregations are falling off, no small share of responsibility for this rests upon ministers themselves. Let us remember that the gospel of Christ is the only system that embodies the great ideas of salvation ; the only effective scheme of moral renovation ; and the only agency which, while protesting in authoritative terms against abounding sin and discarding all considerations of expediency in its estimates of right and wrong, is at the same time able to furnish the ideal of a perfect life and provide for its realization in a better world.

May the time never come when a Sabbath-breaking, God-forgetting multitude shall look into our empty churches and our deserted pulpits, and see, in the buildings that we have reared for the worship of Jehovah, the monumental witnesses of a golden age, when men believed in God and had hope of the eternal world.

## THE ORDINATION.

**T**HE Rev. Mr. CHAMBERS: It now becomes my duty, acting as moderator of the Presbytery of New York, in the absence of Dr. White, to state that, at a regular meeting of the Presbytery, after a very creditable and highly satisfactory examination as to his views of Christian truth, and his desires in seeking the Christian ministry, Mr. Richard D. Harlan was received, and this time and place appointed for his ordination to the gospel ministry, and his installation into the office of minister to this people. In pursuance of the Presbytery's order, the candidate will now present himself in front of the pulpit, and give his assent to the following questions:—

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Mr. HARLAN: I do.

The Rev. Mr. CHAMBERS: Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?

Mr. HARLAN: I do.

The Rev. Mr. CHAMBERS: Do you approve of the government and discipline of the Presbyterian Church in these United States?

Mr. HARLAN : I do.

The Rev. Mr. CHAMBERS : Do you promise subjection to your brethren in the Lord?

Mr. HARLAN : I do.

The Rev. Mr. CHAMBERS : Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote His glory in the Gospel of His Son?

Mr. HARLAN : I have.

The Rev. Mr. CHAMBERS : Do you promise to be zealous and faithful in maintaining the truths of the Gospel, and the purity and peace of the church, whatever persecution or opposition may arise unto you on that account?

Mr. HARLAN : I do.

The Rev. Mr. CHAMBERS : Do you engage to be faithful and diligent in the exercise of all private and personal duties which become you as a Christian and a minister of the Gospel, as well as in all relative duties, and the public duties of your office ; endeavoring to adorn the profession of the Gospel by your conversation, and walking with exemplary piety before the flock over which God shall make you oversee?

Mr. HARLAN : I do.

The Rev. Mr. CHAMBERS : Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call ; and do you promise to discharge the duties of a pastor to them, as God shall give you strength?

Mr. HARLAN : Yes.

The Rev. Mr. CHAMBERS: The members of this congregation will now signify their assent to the following questions in the usual manner, by raising the right hand.

Do you, the people of this congregation, continue to profess your readiness to receive Mr. Richard D. Harlan, whom you have called to be your minister?

Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?

Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?

Do you engage to continue to him while he is your pastor that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his comfort among you?

THE MODERATOR: The members of the Presbytery will now gather in front of the pulpit, and we will proceed to ordain the candidate.

## ORDINATION PRAYER.

BY THE MODERATOR, THE REV. JAMES CHAMBERS.

(The Candidate kneeling in the circle of the Presbyters.)

O THOU who art our Father; Thou who art the author of the Christian ministry; Thou who hast called and commissioned those who are to proclaim the unsearchable riches of Christ, we beseech Thee now that Thou wilt solemnize our minds as we proceed to set apart to the Gospel ministry this our brother whom we believe Thou hast called to take part in this work with us. We ask of Thee, our Heavenly Father, that Thou wilt ratify in heaven that which we Thy servants perform upon earth. Grant, O our God, that as Thy servant is thus consecrated to the Gospel ministry he may realize the importance of the office, he may understand that it is the "high calling of God in Christ Jesus;" he may feel that Jesus Christ is his God and his strength; and he may have it as his whole desire to know nothing among these people save Jesus Christ and Him cruci-

fied. O Lord, we ask Thee that Thou wilt manifest Thyself to these people through this Thy servant. May he be Thy minister indeed. May he have Thy help in his daily walk and conversation. And when he stands before the people to proclaim the Lord Jesus Christ, do Thou stand by him; be Thou in him; be Thou a power through him. O Lord, we ask of Thee that Thou wilt make him a power for Christian truth in this community. O Lord, we pray Thee that Thou wilt attend him throughout his whole life; and we ask that when his ministry shall have been completed upon the earth, when he shall be called higher, we pray that Thou wilt give him an abundant entrance into the kingdom above; and may there be gathered many, many souls whom he shall have been instrumental in bringing to the blessed knowledge of the truth. We ask it for Jesus' sake. Amen.

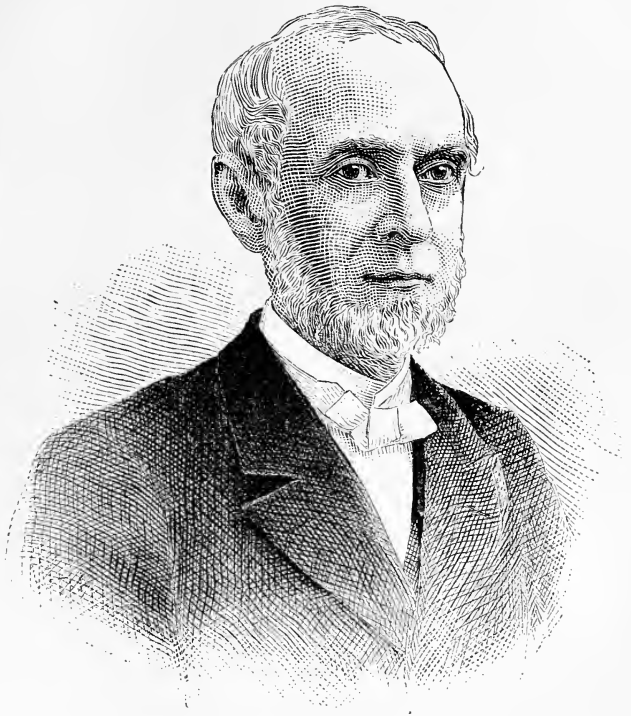
The Rev. Mr. CHAMBERS: And now, as the Moderator of the Presbytery of New York, I declare this relation a fact. The Rev. Richard D. Harlan is the Pastor of this people, — the First Presbyterian Church of New York; and may the abundant blessing of God abide upon this union.

## CHARGE TO THE PASTOR.

BY THE REV. W. M. PAXTON, D.D.

**M**Y DEAR BROTHER, you are now a Minister of the gospel and the Pastor of a church. You have this evening reached the point at which you have been aiming through long years of patient and laborious study. This short service has changed the whole aspect of your life. You are not now what you were one short hour ago. Up to this time you have been simply a member of the church. Now you are a Minister and a Pastor. You sustain a new relation to the Lord Jesus Christ and to the souls of men, and to that great and divine institution, the Church, which embosoms the destinies of the world. You are invested with an office which opens to you high privileges, but which at the same time involves the most solemn responsibilities and the most arduous labors. You are surrounded by a congregation of people whose souls are committed to your care. You have voluntarily assumed to yourself, and you





W M Payton



are charged before God with the responsibility of the salvation of these souls. This sense of responsibility upon your part cannot be evaded or lightened by thinking of your people in the mass, as a congregation, or as a community. It is a responsibility that is personal and individual. You are not sent here simply to take measures to benefit a mass of people, or to deliver a message to a community; but you are commissioned to carry this gospel to every individual soul. It is for you, therefore, to single out every man, woman, and child, and to set them before your own conscience as a trust which God has committed to you, and for which you must give an account at the Great Day. I charge you, therefore, my Brother, to fulfil your ministry here under this solemn sense of your personal relation to souls, and under the remembrance of the account which you must give of your stewardship.

With this single thought as to the responsibilities of your ministry, permit me now to pass to other themes. Speaking as one of your teachers, I might be permitted to assume that upon all the questions relating to the nature and the duties of the ministry, and upon all the different aspects of your pastoral work, you have

been sufficiently instructed. Indeed, it is upon this special point that I have been charging you for the last three years. But turning from this, it seems to me that it will be eminently appropriate to-night to speak to you as your predecessor in this pastorate, and to point your attention to duties and to difficulties which belong to the somewhat peculiar position which you are now to occupy.

Let me say to you, then, in the first place, that you are the Pastor of an ancient and historic Church, whose organization dates back to the year 1717. The memories of a century and three-quarters gather around this venerable church organization. It is literally the Mother Church. Historically, it is the First Presbyterian Church in the city of New York. No one can study the history of this church without being impressed and amazed at the streams of beneficent influence that have gone out from this source, and at the manner in which this church has been intimately connected with all those great moral, religious, benevolent, philanthropic, and patriotic agencies which from the very earliest times controlled the formative influences in the growth and development of this wonderful city. Nor were these influences

merely local, but wide-spread, through this land and other lands. How many beneficent organizations have looked to this church as their foster-mother! How many churches have been organized and supported by her liberality! How many schools, colleges, seminaries of learning, hospitals and asylums, and other institutions of benevolence and philanthropy, have received either, in the first place, their endowment, or afterwards their support, through that intelligent and discriminating principle of Christian giving which has been for so many years characteristic of this church! To the great Boards of our General Assembly this church has been literally a "fountain of living water." Nor is this influence confined to our own country. Other lands were partakers of these blessings. Dr. Chalmers's great schemes for the Church of Scotland received their first encouragement here, and afterwards material assistance for many years. The Waldensian Church owes much of its present prosperity to the assistance here received. Their Missions were succored and supported; and their Theological Seminary at Florence was the gift of this church. Time would fail us to enumerate the missionaries and mission schools which throughout

the whole world have reason to call this church blessed.

My dear Brother, I make mention of these things to-night because they throw light upon your position and upon your work. You are the Pastor of a church which has a character, a historical character, to sustain. You are surrounded by a people who take an honest pride in their past record, and who have been educated in sympathy with this expansive spirit of beneficence. You will feel it, therefore, to be your duty to cherish a hearty sympathy with all these great beneficent and religious agencies, to exert all your influence as Pastor to keep alive this spirit of generous giving, and to preserve this church as a fountain of living waters to all the Boards of the General Assembly in all their various enterprises.

Perhaps I have said enough upon this subject; but, my brother, it occurs to me that your position as Pastor of this ancient church is perhaps more peculiar than you are yet aware. You have grown very rapidly in age during the last hour. You have changed from a youth to a patriarch in the short space of a single evening. By the statute law of the state of New York you are now the *oldest* Presbyterian minister in this

city. Let me explain. That wise philanthropist, Captain Randall, who endowed the Sailors' Snug Harbor, named in his will as one of the *ex-officio* trustees, "the oldest Presbyterian minister in the city of New York." It soon began to be a question of discussion who was indicated by this language. The Legislature was appealed to, and it was solemnly enacted that the pastor of the First Presbyterian Church, according to the intent of that will, is the oldest Presbyterian minister in this city. My dear brother, you are now that venerable Patriarch. I held that enviable prominence for eighteen years, but I now resign it to you. As this is the Mother church, you are now the ecclesiastical Father of all these Presbyters; and I charge you to watch over them with paternal solicitude, and train them, as I did, in a pure orthodoxy and in a true Presbyterianism.

What I have already said leads me to mention another peculiar feature of your position, arising from the age and the location of this church. This is what is called a "down-town church." There is a general impression that "down-town churches" cannot be maintained in their vigor. What I want is, in this public way and in the presence of these people, to guard you

against the discouragement of a mistaken idea which will be rung in your ears by a whole chorus of "croakers" outside of your own congregation. Popular impressions are often false. Experience teaches us, when we hear that such and such things are the common sentiment, to stop and think whether that is true. There is doubtless a common impression abroad that old churches, like old houses, have in them necessarily the elements of decay; and that old congregations cannot maintain a life fresh enough for vigorous, aggressive work. But all this overlooks entirely the fact that the life of the church is spiritual, and therefore not subject to this law of outward decay. Where the Holy Ghost dwells, the life is ever new. God's promise is, "I will never leave thee;" and He does not abandon churches in which He has been accustomed to dwell for well-nigh two centuries.

Some will say to you that the course of events here is against you, that the tide of population is turning towards the upper part of the city, and that it will leave this church stranded upon the shallows. The premises are partly true, but we cannot admit the conclusion. The tide of fashion is towards the Park; but it is not fashion that



we want in a church. The tide of wealth is in the same direction; but it is not wealth that makes an aggressive church. Let those tides roll on; you will still have a deep sea of people all around you. Take your stand in front of that church door and look around you. You will see that it is surrounded by fine edifices, by a crowded population, and you will see that a thronging multitude is going up and down these streets and passing your church door in every direction. Now where there are people, there may be a church; and where there is a crowded population, a flourishing church is possible.

There are persons also who will tell you that the population of the city of New York is more heterogeneous than that of any other city, and that in this mixture of nationalities there are some who have no care for religion whatever, and others who have no sympathy with the mode of worship of the Presbyterian Church. To these we answer that this mixture is not as great in this particular locality as in some others. I have been treading these streets for eighteen years, and I am fully satisfied that there is a very large multitude of people who by simple, natural affinities can be brought into the Presbyterian Church. Subtract this

mixture of nationalities, and you still have abundant material left.

There are others who will say to you that in this particular district around this church there have been more churches of the Presbyterian family as compared with the element that would naturally become Presbyterian, than in any other part of this city. That is true; but it is not true to such an extent as to make it a discouragement. It is true just so far as to show you that your success will depend upon vigorous exertion. There is no doubt that there is a large number of Presbyterian churches here; but there are far more people than are sufficient to fill all these churches; and in all this, as in everything else, my experience is that the "hand of the diligent maketh rich."

Others will tell you that the middle class in society constitutes the strength of every congregation, and that this middle class of people has been eliminated to a very large extent from the population of New York. They have moved out into the adjoining cities and villages, where the cost of living is cheaper. Hence our city churches are weakened, and are composed largely of the rich and the poor, with very few of the intermediate class

to soften the distinction between them. This is a very serious truth. But in this matter you will not be burdened with a difficulty which is not common to all your brethren in the ministry. There is not a minister in this city of any denomination who does not feel weakened in this way,—by the elimination of the middle class from the population of the city. But your difficulty in this respect will not be as great as that of many others. The middle classes that still remain in the city of New York do not follow the tide of wealth and fashion to the upper part of the city, but they are all around you; and you, my brother, have the same opportunity with all other ministers to gather them into your fold.

I have referred to some of the difficulties which may lie in your pathway; and in looking at them we see that, like everything else that is seen through a fog, they are greatly exaggerated. When we come to look them squarely in the face, they are not discouragements at all; but only incentives to diligent and courageous work. Keeping in mind this view of the situation, you will be able to adapt your means and instrumentalities to the exact aspects of your work. Much will depend upon earnest

and faithful pastoral visitation and upon the use of your Sabbath schools, as the means of introducing you to the people outside of your own congregation. Never miss an opportunity to get acquainted with new people. Accept invitations to attend funerals and to visit the sick and the dying. Encourage your people to employ one or two or more missionaries to go forth into all this surrounding region carrying the gospel from house to house, and from person to person, inviting the people to the church, and gathering the children into your Sabbath school. With this and other modes which will be readily suggested to your own mind, together with the simple and affectionate preaching of the gospel (and with the help of an organ, which has become an imperative necessity in this church), I have but little doubt you will achieve a success which will make your own heart glad.

It might be pleasant and profitable to dwell upon other points, but time will not permit. Let me say in conclusion, that in all the details of your work you should be free to adopt your own plans and to pursue your own methods, and your hands should not be in any way tied by old customs or by established precedents.

Let me say to you in the presence of your people, that you must not in any way be trammelled by the customs and methods of your predecessors, any further than they coincide with your own judgment, or are approved by your own taste. Take your stand here in this pastorate with a manly independence; and by the blessing of God I feel sure that you will find it one of the great happinesses of your life to testify of the Lord Jesus Christ in the midst of these crowded thoroughfares, and to a people who will love and appreciate the gospel of God's dear Son.

My dear Brother, I leave you now in the hands of a people who will love and encourage you. And when I remember all their uniform kindness and forbearance to me, it gives me the greatest encouragement to believe that you will find in their midst a happy home and a successful ministry.

My dear Brother, may the richest blessings of God rest upon you!

## CHARGE TO THE PEOPLE.

BY THE REV. JOHN R. PAXTON, D.D.

**I**T is odd how this word "charge," which is associated with bayonets and blood, should have come into use for such a peaceful, pastoral, and right-hand-of-fellowship service as we are now engaged in. But however menacing and military the word is, it has no terrors for us on this occasion. We are not here to do anything by argument or force. There is no enemy to be attacked, no opposition to be disarmed or conciliated. We are brethren here, and we are come to give the right hand of fellowship and a cordial "God bless you" to our brother, your Pastor, and to you, the people of this church; we are come to pray with you and for you, that the relation now consummated may continue through many years, and be increasingly blessed of God in its reciprocal duties and in its promised mutual rewards.

To charge a people means to give some good counsel to a congregation concerning the duties

of the people to the Pastor. Now, to give advice is always delicate, and sometimes intrusive. It strikes me in this case it is much like the little moral lecture that many ministers add to a marriage ceremony, — telling the bride and groom to be good and they will be happy, after having already taken one another for better or for worse. Well, this is a marriage to-night, in a true sense; a solemn and critical step and act. You take your minister, my dear brethren, for better or for worse, as men take wives. You should regard the bond uniting you as final, and for life; and whatever happens, not to be easily dissolved, or its obligations carelessly treated. The first year in any new relationship involving the consent and harmony, the contact and communion, of two souls, or two lives, or of a new pulpit and a strange people, is always the hardest, and usually the most unsatisfactory. You know it takes time to get acquainted, to avoid the friction of two wills, to learn to bear and to forbear, and to take as well as give. Our faults usually lie on the surface, and are easily discovered. Our faults, unfortunately, sometimes are obtrusive, like vulgarity or vice; whereas virtues are like God, — you have to search for them sometimes; or they are like violets, —

more often discovered by their fragrance than by their faces. When we meet a stranger, the *outward man* first attracts our attention; we notice his stature, his manners, his little idiosyncrasies; we remark his accent, his tones, and his way of *saying* a thing, more than *what* he says. But with a familiar friend we are seldom conscious of his clothes, or of his accent, or of his manner. What the man is, and what he says and does, interests us most. Now, when a new Pastor goes into a pulpit, the people, for a good long time, see the *man*,—his gestures, his mannerisms. They mentally compare him with the familiar and endeared figures of predecessors who stood for long years in that pulpit. They say to one another, he does not do this or that in the manner of the former Pastor. My dear friends, give your Pastor full liberty for his own personality. Do not expect him to be like any one else. Do not give him, I pray you, too many suggestions, or too much good advice. Just accept him, in the main, as God has made him. Be patient, tolerant, and kind; and before a year has passed you will have grown used to his way of doing things; so much so, that you will scarcely think of the man in the pulpit at all, but only of his message, his Mas-



ter, his word of exhortation, his argument for truth, his enforcement of duty. You will see not the ambassador, with his credentials and his terms, but you will see the King behind him, who sent him, and whose will and word he is in this pulpit to declare unto you. Please remember, then, that the first year is always the hardest, either in setting up a home or in installing a pastor. It requires time to become acquainted. Therefore be little critical at first, never censorious, and always kind. We are pliable to kindness; we harden under harshness. We men in the pulpit (somebody tells us there are three sexes, you know) are like the women in your homes: we yield much to your love, but little to your compulsion or your censure. You get the best out of us by confidence and kindness. Before criticism and indifference we stiffen into antagonism, and grow ugly; or else we wilt into despondency and timidity, and become feeble and apologetic. Truly, brethren, sympathy, confidence, and a little judicious praise now and then get more out of us, are "better spurs to the sides of our intent," than fault-finding and blame.

Here is a grand old historic church; a church of whose glory fame has taken charge in all

the land; a church renowned for royal beneficence, and no less renowned for sturdy adherence to Presbyterian standards. I take it that a church a hundred and seventy years old has a right to be a little set in its ways,—if it chooses to be set. It is too old, possibly, to learn new fashions in religion easily. This is right. Youth must not presume to dictate radical changes to age. The stripling Greeks in the camp must not argue with the venerable Nestor when he speaks; or a young Levite fresh from the school of the prophets must not tell the hoary Elisha how to build the temple of God, or sweeten the waters of a spring. All churches, all Protestant churches, have features, as people have physiognomies. The Roman Catholic churches are featureless, largely because they are like inns, which entertain all comers on equal terms: the same infallible word, the same inflexible forms, the same prayers, the same conditions. But in our Protestant churches one finds features, physiognomies; no two are alike. The minister who would succeed in one would fail absolutely in another. St. Paul himself was weak before some congregations where Apollos was strong; and Apollos, with his tropical heat and luxurious imagination

and rhetoric, was ineffective before the souls of men whose heads came before their hearts; who were more interested in the logic of God's dealings with men than in the emotions of sentimental piety. It is so now. We ministers have our particular uses and gifts, and our appropriate fields of labor. All of us are not equally profitable in all pulpits. In a great city such as this is, we are not compelled to be shown the way to heaven by men who are not accented on the same syllable as we are, or who are not of our mood of mind. We can choose, — the people of a little town cannot; but here you can go where you are best edified.

Now the point of all this I will tell you. Churches, like the planets, carry their own atmosphere along with them. You have an atmosphere. You have called a new, young Pastor. Please give him time to get acclimated in your air, so to speak. Give him time to learn how to breathe through your lungs. After a while, comprehending your needs, he will be able to set up the kingdom of our Lord Jesus Christ before you at the particular angle at which this good one hundred and seventy years old church needs to see it in order to be interested and moved. You will do this, I am sure; not ex-

pecting too much at first; cordially commending his best efforts, and generously refusing to see occasional slips or errors or faults in a sermon. Let me tell you, confidentially, that we men of the pulpit preach a good many very poor sermons. No man is always equal to his best self. We have this treasure in earthen vessels. We are not always upon Pisgah, in intimate communion with God, and in full view of the Promised Land. Alas, no! for we are men; and we often know what it is to be in the Slough of Despond, as well as upon the Delectable Mountain of transfiguring light and love with Jesus Christ, at times. Therefore bear with and pray for us, and your Pastor, often and much. Be Aaron to this Moses, to hold up his hands in your church. This is an old illustration, but it is always good, and is never out of place. *Pray for him*, and hold up his hands,—that Aaronic illustration is still apt, and fit, and profitable. And I will tell you why. Anybody or anything we pray for cannot long remain indifferent to us. If you pray for anything or any one, it will certainly enlist and excite and strengthen your interest and effort in that person or cause. So much so, that we will strive to make good in conduct and in deed; strive

to bring about the blessings we have begged from God. A Christian who never prays for the heathen, — well, what he will give to foreign missions will not enrich any collection-plate. The Christian who does not strengthen his heart and fortify his soul by secret and frequent prayer for any good cause, or new Pastor, will soon grow weary in all well-doing, and lose interest in the welfare of both church and Pastor. Verily we die to the affections of those from whom we are long separated; we become indifferent and dead to persons we do not often think about, or warm in our hearts or remember in our prayers. So please, for your own sakes as well as for his, pray often for your Pastor. “More things are wrought by prayer” — you know the rest of it. Why? Because the person we carry to God, on our knees, will certainly become dear to us. To sow a prayer is to reap an act. If you pray God to relieve the poor, and deny a just appeal on your alms, you divorce say-well from do-well, which was abhorred and denounced by Christ. All good, steadfast labor is the fruit of secret prayer. Pray for your Pastor. If you do, you will want to help him, and cheer him, and sustain him. For whom we pray, in them we are interested, and

for them we are active; to them we communicate strength and courage,—not despondency or doubt. For whom we pray, we labor. The cause we lift up to heaven is the cause we will fight for, give to, sacrifice time and money, use talents and loyalty and love to maintain, advance, and its triumph secure. So pray for your Pastor; and never doubt he will know it. He will; and I will tell you how he will know it. He will feel your prayers in the grasp of your hand; he will see them in your sympathetic faces; he will realize them in your loyalty and devotion; and he will be upheld, strengthened, and inspired to do his best work and to live his noblest life in the presence and ministry of a church which often carries his welfare and work to a throne of the heavenly grace.

Again, dear friends, it requires two objects to produce consciousness; or two, as we say, to make a bargain. In any church, a true, or genuine, or solid success must depend mainly, not on the pulpit, but on the attitude of the pews toward the pulpit. Chrysostom's golden mouth would have spoken in stammering and discordant accents, "like sweet bells jangled, out of tune," before a church broken in factions or rent by dissensions, or cold and unresponsive

to the Word. I know that you are all of one mind to-night, cordially united, warmly confident, and hopeful of the future. For your Pastor's sake, and for the church's sake, continue so, and great and glorious will be the result.

A few precepts in your memories.

I. Hold your minister up to a high standard of pulpit achievement. Demand of him his very best. Men do best when most is expected of them. We rise to our responsibilities. It is unfortunate for some of us preachers in your pulpits that our congregations are too easily satisfied. Don't commend us too much for some extempore, touching little talk; for it will be a strong temptation to us to abridge the hours of study and to trust to the inspiration of the moment. And that will prove fatal; for there is no blessing from God Almighty on sloth; there is no sure success not based on singleness of purpose and sturdy toil. When study ceases, inspiration fails. It is fair, then, to keep your Pastor up to a high standard of work; but do not be too exacting. Remember that preachers are fractions, not whole numbers, not multitudinous men like Jesus Christ, who had the piece that every man had lost. We have our special

faculties and gifts. Some churches are so unreasonable. They expect all the cardinal virtues, all the heavenly gifts, in one man. They forget that God gave *some* apostles, and *some* prophets, and *some* evangelists, that He gave some other churches pastors, and some teachers. But the modern church often demands that one minister shall represent all these different gifts in his own person, and sometimes you expect us to excel in all departments. You insist that we shall "be clear-eyed as an apostle, full-hearted as a pastor, swift-footed as an evangelist, ready-tongued as a teacher, and as infallible in our utterances as a prophet." And now look at it: "All these magnificent qualifications, all these combinations of rare and diverse gifts, all these pieties, graces, eloquence, and virtues, the modern church thinks ought to be furnished in the ecclesiastical market for the average salary of one thousand dollars a year." Why, it is ridiculous! It is cruel. It is unjust. God gave *some* apostles; God gave *some* others evangelists; God gave *some* people prophets: you cannot have all of them in one man. Please permit me to say that the church wants too much for too little. "The church is the shrewdest buyer that tramps through the world's exchanges;" and the clergy



of all churches are the poorest paid men who do good work for this world. It seems to be the popular opinion — and some very good people hold it — that if God Almighty will only keep a preacher humble, the people will see to it that he is kept poor. It is not right. There is no class of men who make so good use of money, who have so little of it. A good man does not preach the gospel for money, truly; and a man who enters into the ministry to amass money must start out with an imbecile mind. Still, we are worth all that we can do and can accomplish. A church that can pay, ought to pay. As revenues increase, the salary should be increased. As the pastor of a people, your minister deserves increasing compensation, for the extra toil that new-comers in the church imposes upon him. It is pitiful, it is a reproach to the church, that so many sensitive and highly educated and noble men, whose health has failed, or on whom the infirmities of years have fallen, when they have been thrust aside, from active labor, have often to earn a precarious livelihood as book-agents, or be remanded for a beggarly pittance to the Board for Condemned Preachers. If I grow warm on this subject, please charge it not to any personal feeling,

but to my professional pride, and to my desire to see the clergy of this country compensated as they ought to be for their best efforts for the perpetuation of good government, as well as for the salvation of the souls of men. In this troubled day of unrest and strikes, when all labor as well as capital is organizing and combining and centralizing, it appears to me that some of us ministers should do something to advance the salaries of other men, *even by striking*. Pardon me for calling attention to this matter in a church so distinguished for liberality as well as for wealth. But it is set down in the Book as one of the things to be mentioned in a charge to the people. You are to give him a competent, worldly maintenance. Start with that. And as the pews fill, and the revenues increase, do not forget to advance it. Increase it as prosperity flows in upon you. You will share your prosperity with your Pastor, I am sure, as well as your troubles and misfortunes. You will be generous as well as just, in all your relations with him.

2. A preacher's power is in ratio to his knowledge of human nature. Not to know men is not to know how to save them. The more man a minister has in him, the more attention he

will command. The broader his sympathies are, the broader will be his influence in any community. Granted. But God gave some churches preachers, some pastors, some apostles; and you should not expect the highest and best from the preacher, and perfection in the pastor. In this struggling and competing city, where there is rivalry even in churches, you cannot have the best of both in one person. Strong, solid, well-proportioned sermons are to be got only by hard study and long hours of toil. Time is limited. There are only twelve hours of work in a day. In this city the pulpit must come first, preaching up to one's best is necessary. The pastoral work is largely optional, and ought to be. The old-time proverb about a house-going preacher making a church-going people ought to be more honored in the breach than in the observance; and it must be. People are too intelligent, too well read, too exacting, to accept long pastoral visits as compensation for thin and poor sermons. The *talking* man comes first; the *shepherding* man second: and do not look for perfection in both offices in one man.

And now, dear brethren in God, I commend unto you, to your prayers, to your sympathy, to

your loyalty, and to your love, my dear friend and former parishioner, your new, young, and already beloved Pastor. May this day be the auspicious beginning of a new era of usefulness, of prosperity, and of growth for this venerable and historic church! We pray for him and for you, that here in this pulpit he may make visible to you the glory of God as it shines in the face of Jesus Christ; we pray for him and for you, that here may be felt and witnessed the power of God, which working through Jesus Christ turns bad men into good men, makes good men better, transforms law into gospel, glorifies virtue into holiness and duty into love; we pray for him and for you, that here, for years to come, this strong and thoroughly equipped preacher may bring to bear upon your intellectual, your emotional, your social, your spiritual life, the person, the principles, and the practices of that Son of Mary whom we still worship as the Son of God.

May the Paraclete, the Near-Bringer of the Christ, strengthen him to preach, and open your ears to hear, of Jesus Christ, — not as a dogma, but as a real person, a living Helper, a certain Saviour, a risen Lord, a future Judge, and the exceeding great reward in that Paradise of God

where our joy shall be like a sea whose shores no man can find.

Blessed work to help bewildered men and women find their way back home to God, through this dark and difficult world. And blessed, thrice-blessed music, sweeter than all the songs of love, is that dear old gospel, of the Son of God, which is still and forever the power and the wisdom of God unto salvation; which still lifts whatever it touches, still hallows whatever it finds, and is still able, out of a ruined and decrepit rebel, to make a robed and crowned saint.

Oh, old historic walls, long may you stand with wide open doors to echo the sweetness of Christ's saving name, and to reverberate with the accents and songs of the redeeming love!

Fall on us, Holy Ghost, to-night, — a Pentecost to warm our hearts with the immortal fire, before the battle is joined, the campaign begun, the duties grappled with, by my brother, your Pastor, and by you, his people, for the glory of God and the salvation of human souls.

## PRAAYER.

BY THE REV. GEORGE ALEXANDER, D.D.

**A**LMIGHTY GOD, our Heavenly Father, whose we are, and whom we serve, we humbly ask Thy blessing upon the relation now consummated. Bless the pastor, and bless the flock. Let Thy Holy Spirit descend upon Thy servant, filling him with grace and with power from on high. Let the Word of God dwell richly in his heart, that he may minister unto the flock over which Thou hast made him overseer. Inspire him with love for his Master, and with love for the people to whom that Master sends him. Make him strong to bear the burdens which will rest upon him. Be with him in the proclamation of Thy Gospel, that he may proclaim it without fear and without favor. Be with him as he kneels at the bedside of the sick and suffering. Be with him when he stands between the mourners and their dead.

Grant unto him, we pray Thee, largeness of mind, and largeness of heart. Fill him with a

sense of his responsibility to Thee, and with deepest sympathy for the needs and sufferings, and aspirations of sinful, dying men. Let Thy blessing, we beseech Thee, rest upon this ancient church. May Thy presence ever be manifested here. Let the power of the Holy Ghost descend upon all its officers and members. May no root of bitterness spring up to trouble or defile. Unite the hearts of the people in love to the Master and in love to him whom Thou hast set over them in the Lord. Make this the birth-place of many souls. May the Name of the Lord Jesus Christ be here magnified. Let Thy kingdom come and Thy will be done here, even as in Heaven. We ask all in the name and for the sake of our blessed Lord and Redeemer. Amen.

HYMN No. 835.

## BENEDICTION.

By THE PASTOR.

**A**ND now, may the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, one God, be present and never-ending praise. Amen.

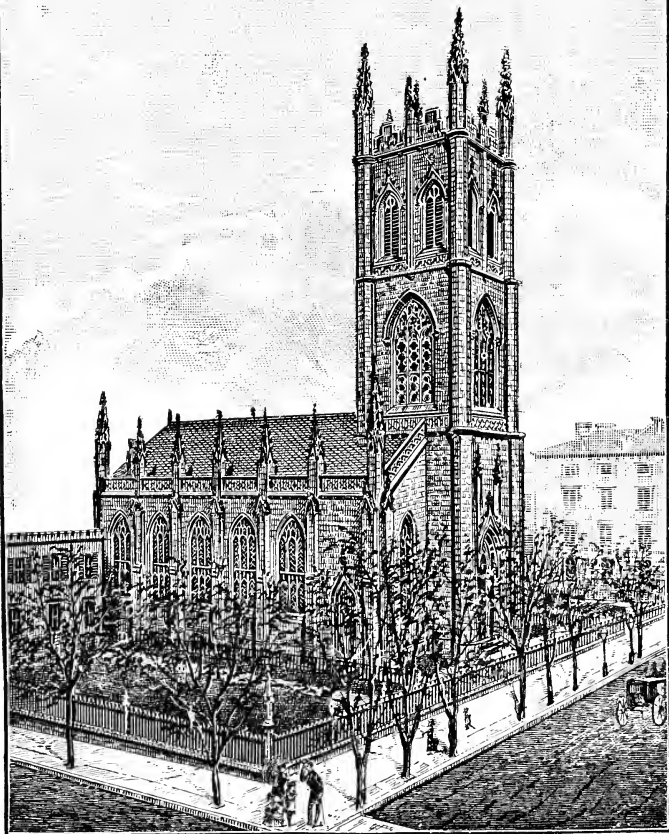


THE Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments. — 1 KINGS viii. 57, 58.

O LORD, we beseech Thee, send now prosperity. — PSALMS cxviii. 25.







FIRST PRESBYTERIAN CHURCH, FIFTH AVENUE.

LIST OF OFFICE-BEARERS.

1886.



OFFICE-BEARERS  
OF THE  
FIRST PRESBYTERIAN CHURCH,  
NEW YORK CITY,  
APRIL 1, 1886.

*SESSION.*

RICHARD D. HARLAN, MINISTER.

RULING ELDERS.

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RICHARD H. BULL.                  SAMUEL C. BRUSH.  
HEZEKIAH KING, CLERK.

GEO. B. MERSEREAU, DEACON.

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DR. THOS. E. SATTERTHWAITE.











